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side the pale, perhaps accepting his position, perhaps repelled by it to rejection at last of the faith itself.

Another point that has greatly aided the success of Muslim missionary efforts is the character of that faith. Although it has given birth to a theology of the greatest elaboration and subtlety, it can be put in a form understandable to the most primitive mind. In this not the very crudest form of "evangelical" Christianity can equal it. Thus it has appealed and must appeal to half-savage races, which can be reached and moved by its rationalism in faith and practical realism in life and morals, far sooner than by the idealism taught by Christianity in both spheres. And, with this help thus given them, there can be no doubt as to the advance made by many of these races. This has especially been seen in the Muslim negro states growing up in central Africa. Islam has certainly meant a new life for them. It has been maintained—and the position is at least defensible—that for the negro in his present state Islam is fitted to do more good than Christianity; it is undoubted that it has spread more easily and spontaneously. What, however, will be the future of those races, whether they will ever emerge from the *cul-de-sac* which Islam has proved to be for every other race, lies in the future; we can only fear.

Finally, I would most earnestly urge upon all who are interested in missions the importance of reading this book carefully. There is much to be learned from it. They will see in it Islam at its best, a living and life-giving Islam which must be known to be met. Our organized mission effort can learn from the absolutely unorganized work of the Muslims what single men can do; it can learn how the missionary must adapt himself; and it can learn, most of all, how the old brotherhood in Christ must be restored, if his kingdom is to come.

DUNCAN B. MACDONALD.

HARTFORD THEOLOGICAL SEMINARY.

DIE NATURWISSENSCHAFT IN IHREM SCHULDVERHÄLTNISS ZUM CHRISTENTHUM. Eine religionsgeschichtliche Skizze. Von Lic. MARTENSEN LARSEN, Pfarrer in Vejlby bei Aarhus. Berlin: Verlag von Reuther & Reichard, 1897. Pp. iv + 90, 8vo. M. 1.60.

THIS brochure of 90 pages, translated by the author himself from the Danish into German, aims, as its title states, to show the indebtedness of natural science to Christianity. The motto, taken from the late

eminent professor of physiology in Berlin, Du Bois-Reymond, is striking: "However paradoxical it may seem, modern natural science owes its origin to Christianity."

The author thinks the fundamental idea he advocates may seem new and surprising to some of his readers. At first it impressed him in the same way; but its truth was confirmed by the study of the history of the ancient religions and by the views of modern investigators, particularly of Du Bois-Reymond and F. A. Lange, author of the *History of Materialism*. He regards as equally unfounded the fears of Christians respecting the irreligious effects of natural science and the opposition of scientists to Christianity. Faith and knowledge have long been wedded, and in the case of many Christians they are still firmly united. Has it now been made necessary, since knowledge has become science, to sever this union?

The author admits that the church cannot claim always to have been the friend and promoter of science. It obliged Galileo to recant, refused to accept the results of geological research respecting the age of the earth, and opposed Darwinism. The Renaissance had to break the yoke of ecclesiasticism before science could flourish. The inference that Christianity itself is hostile to science is, however, a mistake. Christianity and the variable dogmas of the church in different ages cannot be identified. It is wrong to attribute to the Christian religion what was done by the church after it became a state institution.

Science has never flourished in heathen nations. In the sense in which we take the term science now, as involving exactness and finality, even the Greeks and Romans were but children. When Christianity came and entered the heathen nations, the Christians were naturally affected by their environment. Their mission to save the world made religious interests supreme. The failure of the Middle Ages to promote science is not due to Christianity, but to the superstitions, the culture, and the philosophies of the times. Even in more recent periods decisions have been made in the name of philosophy which are apt to be ascribed to religion. The author mentions the fact that the Jesuit Scheiner discovered the spots on the sun and informed his superior of the fact. The latter answered: "I have read Aristotle from beginning to end and found nothing about spots on the sun. Be convinced, therefore, my son, that the spots are in thy glass or in thy eyes, but not in the sun."

We cannot follow the author in his argument to show that Christ and the Scriptures are favorable to natural science. In opposing tra-

ditionalism, in concentrating the attention of his disciples on spiritual objects, and in refusing to meddle with things not included in his special mission, Jesus laid the basis for the freedom of investigation required for the development of science.

The conclusion reached is that science is indebted to Christianity, and the church is indebted to science. Views of science based on atheism and materialism, and that reduce all that takes place to physical mechanism, are, of course, hostile to religion. Here is the conflict, the question being whether these views are correct. Even the scientist needs Christianity to teach him that there is something else than this crass materialism, that the soul and freedom and God are realities. Religion and science, God and nature, all are needed by man. The closing words are: "Thus history has shown us that it was Christianity which helped man to understand and rule nature. History has also shown that a knowledge of nature has taught many to appreciate Christianity more fully. We have found what we sought: the memories of the past, in which Christianity and natural science were united. If we ask history whether the two should be severed, a decided No is the answer; and the same response is given if we ask the human heart."

This brochure is a valuable apologetic contribution to the controversy between religion and natural science. It is calculated to remove misapprehensions on both sides, and to promote friendly relations, and even coöperation, where now antagonism prevails. Especially is credit due to the author for distinguishing so clearly between pure Christianity and the failings of the historic church.

J. H. W. STUCKENBERG.

CAMBRIDGE, MASS.

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URTEXT UND UEBERSETZUNGEN DER BIBEL IN UEBERSICHTLICHER DARSTELLUNG. Leipzig: J. C. Hinrichs'sche Buchhandlung, 1897. Pp. iv + 240. M. 3.

IT WAS a very happy idea of the editor and the publishers of the new (third) edition of Herzog's *Real-Encyklopädie* to publish the articles on the text and translations of the Bible in a separate volume, thus making this part of the new edition accessible to many students who do not care to buy the new edition of the *Protestantische Real-Encyklopädie*.